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ABSTRACT

This annotated bibliography provides a descriptive representation of selected literature on black families. It identifies some of the research concerns used in studying, servicing, and formulating social policies towards black families in the United States. Among the subject areas addressed are the following: (1) dynamics and functions of the black family; (2) child socialization; (3) black families and child welfare services; (4) social welfare service delivery to black families and communities, especially as related to racial composition of the worker/client dyad and treatment techniques for black clients; and (5) issues in conceptualizing services for black families. The latter issues include research, policy, planning, and education for service providers. References are presented in alphabetical order, by author. Also cited in this work are additional bibliographies. (Author/AM)

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A SELECTED ANNOTATED BIBLIOGRAPHY ON BLACK FAMILIES

U.S. DEPARTMENT OF HEALTH,
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FOREWORD

As much as one-half of the caseloads of some child protective agencies are made up of minority families. Honest workers acknowledge that there are many cases in which the basic rights of these families are violated and irrelevant or destructive services provided because of the basic inability of most established agencies to respond to the cultural diversity of their clients. Hence, there is a need to specifically focus attention on the special needs of ethnic and cultural minorities in the development, staffing, and delivery of child protective services.

Minority group organizations serve an important function in this process. They serve their constituencies as major sources of information on human service issues and as advocates before public and private service delivery agencies to ensure the adequacy and sensitivity of services to those constituents.

A Selected Annotated Bibliography on Black Families was originally developed and published by an NCCAN grantee, Project Thrive of the National Urban League. It is designed to raise professional awareness, to improve professional skills, to foster interdisciplinary cooperation, and to improve and expand minority participation in the prevention and treatment of child abuse and neglect.

We are pleased to reprint this publication because we feel it is a useful resource for multidisciplinary human services practitioners working with black families.

Douglas J. Besharov
Director, National Center on
Child Abuse and Neglect;
Children's Bureau

Introduction

This reference is an attempt to provide a descriptive representation of selected literature on black families which will identify some of the research concerns utilized in studying, servicing and formulating social policies towards black families in the United States. Within the last decade an enormous amount of information, defining and describing family patterns of black families and the delivery of services (educational, legal, medical, and social welfare) to them has become available.

Although we are witnessing the proliferation of information on black families, much of the information has been problem focused and deficiency based. Black families have often been researched and discussed according to findings gained from samll-scale studies which are then ascribed to the totality of black families and black family life. With the exception of black scholars, such ascriptions have rarely been challenged. Suffice it to say, scant attention has been directed to developing a more comprehensive perspective on black families.

Within A Selected Annotated Bibliography on Black Families, we have attempted to provide the user with materials which address several subject areas: black family patterns and processes; black families and social welfare service delivery; and issues in conceptualizing services for black families. The descriptions and perceptions of black creative writers are invaluable in providing an insight into some aspects of family life among black people; therefore, a sample of these writings have been included in this bibliography.

For utilitarian purposes, each entry is preceded by a letter or series of letters which indicate the subject matter of the included item. We recognize that this bibliography is not exhaustive. It is merely intended to provide the user with a source to stimulate further understanding of black families.

SUBJECT CODE

A. General Perspectives on Black Families

B. Black Family Patterns and Processes

1. Dynamics and Functions
2. Child Socialization

C. Black Families and Child Welfare Services

D. Social Welfare Service Delivery to Black Families and Communities

1. Racial Composition of Worker/Client Dyad
2. Treatment Techniques

E. Issues in Conceptualizing Services for Black Families

1. Research
2. Policy
3. Planning
4. Training and Education for Service Providers

F. Bibliographies/References

G. Literature

B-1 Andrew, Gwen. "Determinants of Negro Family Decisions in the Management of Retardation." Journal of Marriage and the Family, XXX, No. 4 (1968), 612-17.

Black parents who commit their mentally retarded children to institutions are more likely to do so based on the advice of social agents outside the family (generally medical advisers).

This study may have implications for what has been termed the "copability" of black families. In times of crises or in an attempt to offset some form of family deviancy, black families may be more likely to utilize advice from sources outside the family than are white families experiencing stress which may lead to disruption.

B-1 Axelson, Leland, Jr. "The Working Wife: Differences in Perception among Negro and White Males." Journal of Marriage and the Family, XXXII, No. 3 (1970), 457-64.

The differences which exist between black and white males in their perceptions of working wives hold even when the variables of socioeconomic status and age are controlled. The perceived differences relate to both the working wife's relationship to her husband and the working wife's relationship to her husband's career.

The feeling of the husbands about employment of wives indicated very clearly that a woman's employment should not conflict with a man's "work ego." The majority of black and white husbands thought that a wife who earned more money than her husband was undesirable. All respondents agreed that a wife's employment should not conflict with that of the husband.

D-2 Banks, William M. "The Black Client and Helping Professions." In Black Psychology, ed. Reginald L. Jones, 205-12. New York: Harper & Row, 1972.

Banks contends that the conceptual framework on which counseling is based is dysfunctional for black clients because attention is not given to psychosocial factors, such as racism, which affects blacks. From a brief review of the literature on counseling, the author notes that the stereotypes about blacks have been incorporated into the conceptual models of counseling. It is posited that whites must expand their cultural reference frames in order to engage in a counseling relationship with black clients and energies must be directed toward making social and environmental changes. Banks contends that counselors have a propensity to maintain that a client is the source of his problems, rather than to view institutional and societal dysfunctions as the source of the black client's problems.

E-2
E-3 Baratz, Stephen S., and Joan C. Baratz. "Early Childhood Intervention: the Social Science Base of Institutional Racism." In White Racism and Black Americans, David G. Bromley and Charles F. Longino, eds., 303-25. Cambridge, Mass.: Schenkman Publishing Co., Inc., 1972.

This paper examines existing literature which is premised upon the "tangle of pathology" assumption and used as the basis of social intervention programs for Negro mothers and children.

The authors contend that the assumptions, which are goal related in programs such as Head Start, are false and that there is a danger in social intervention activities because these can evolve into scientific racism--which is just as insidious as institutional racism and which will justify attitudes and patterns of behavior of those who formulate policies and programs.

B-2 Barnes, Edward J. "The Black Community as the Source of Positive Self-Concept for Black Children: a Theoretical Perspective." In Black Psychology, ed. Reginald L. Jones, 113-23. New York: Harper & Row, 1972.

According to Barnes, much of the research which concerns the psychological and social development of black children conceptually separates the black child from his family and further separates the black family from the black community. Barnes asserts that conditions and characteristics in the black community do support the development of positive self-concepts in black children.

A systems approach is utilized to explain the development of self-concept in black children. The variables in this model are the black child within the black family, within the black community, within white society. There are, in addition, other factors, such as other black families and communities, which influence the child.

B-2 Bell, Robert R. "Lower-Class Negro Mothers' Aspirations for Their Children." Social Forces, XLIII, No. 4 (1965), 493-500.

In this study of lower-income Negro mothers, the relationship between the number of children that mothers had and their expectations for the children was viewed. Mothers with several children often had lower educational aspirations for them. Also, mothers were not as clear about what their expectations for their sons' educational attainment would be as they were about their daughters.

B Bernard, Jessie. Marriage and Family among Negroes. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1966.

Using the 1960 census data as a point of origin, Bernard attempts to describe the history of Negro families in the United States and focuses on the 29 percent of Negro households which were female-headed although it was noted that 61 percent of Negro households were two-parent families.

This study focuses on the families which were functioning in terms of a public/social commitment factor consisting of: (1) children should be conceived and born only within marriage; and (2) the marital pair is responsible for all children born of this unit until children reach the age of 18. Citings from other sources are used to state that scholars of the black family have always maintained that black families could be distinguished according to two trends of respectability in terms of morality, propriety, and family life.

The manner in which the data are interpreted is as questionable as this author's use of the source material. One must analyze that which is not stated. Unfortunately, since this publication, Bernard has been used as a reference point for much of the research conducted on the black family.

E Billingsley, Andrew. "Black Families and White Social Science." In The Death of White Sociology, ed. Joyce A. Ladner, 431-50. New York: Vintage Books 1973.

In this thought-provoking and very insightful human essay the author contends that the focus of white social science has serious damaging consequences for the understanding of black families. Some of the popular myths are examined, and the manner in which black families are presented in the social science literature is discussed. Billingsley clearly indicates how and why social science has failed to present a true picture of black families.

In a survey of the major textbooks on the family (primarily those published from 1959-68) Billingsley demonstrates that little attention has been given to the black family.

The author further notes that the analysis of black family functioning by which liberal social scientists impute cause-and-effect relationships between family and society ignores both the effects of institutional racism and the existence of a black subculture which has evolved as an adaptive mechanism.

Social science has failed black families in particular (and all families in general) primarily because the family has not been

recognized as a priority institution to be studied. Moreover, social science racismis operative in the general exclusion of black scholars who are neither given credence nor viewed as sources of information.

The few white scholars who have contributed some understanding to the nature of black families are noted. However, black scholars provide the best studies of blacks primarily because they can integrate the theories and methods learned from white social science and modify these with contributions and methods based on their own life experiences to provide a more accurate perspective of the nature of black families, communities, and institutions. Additionally, the literature of black creative writers provides meaningful insight into the life styles of black families.

B _____. Black Families in White America. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1968

Here, Billingsley views the black family as a social system with both internal and external subsystems. The author identifies the types of black family structure and function which he traces from the pre-slavery era to the present.

Four concepts of the black family as a social system are presented. These perspectives are: (a) a social system as an organization of units in terms of interrelationships and interdynamics; (b) an ethnic subsociety as the community of an ethnic, assimilated, structured society which yields a sense of peoplehood to an ethnic group of people; (c) family structure; and (d) family function.

According to Billingsley, in order to gain a sense of comprehension of black family life it is important that the relationship of each member of the household to the head of the family be considered. The structure of the black family varies according to the conditions under which the family lives. These various living conditions are precipitators of Billingsley's three basic categories of black family structure: primary families, extended families, and augmented families. In turn, each of these structures has many different forms. The variety of family structures among black people illustrates the manner in which the family has adapted to the historical and contemporary social and economic conditions with which black people have been confronted.

The functions of the black family are both instrumental (physical maintenance of its members through nourishment, shelter, education, economics, etc.) and expressive (socioemotional). These functions are needs to be met by the family for its members and by the community for the family, and, to a greater extent, by the larger society for the community and the black family.

B _____. "Family Functioning in the Low-Income Black Community." Social Casework, L, No. 10 (1969) 563-72.

Billingsley here reviews some of the literature on the black family which substantiates his contention that the structure of the black family does not cause poverty among low-income blacks. Rather, the degree to which the mainstream society meets the needs of black people through the community and the family determines the extent to which the black family will function in the socially prescribed manner.

C _____, and Jeanne M. Giovannoni. Children of the Storm: Black Children and American Child Welfare. New York: Harcourt, Brace, Jovanovich, Inc., 1972.

Within this text, the history of the child welfare system in America and the position of black children within this system are examined. The underlying premise of child welfare services is that service should be given to children only when their parents fail to meet their physical and developmental needs. The authors posit that because of systemic racism and institutional barriers to change, black children endure a distinct disadvantage in a system which developed as a residual one. It is argued that the most fundamental aspect of racism in child welfare service delivery is white control of those systems which affect black children, rather than black communities exerting these controls.

Children of the Storm documents many of the efforts made in black communities across the nation, during this century in particular, in which the communities rose to the challenge of providing different forms of service to black children. It is important to note that these efforts were similar to those provided by the child welfare system in general; however, the initiation of and control of service came from the black communities. In the latter half of the 1960s there was a beginning recognition by white agencies of this capacity to plan for and care for black children within the black community (although no recognition was given to the fact that black communities had been capable of doing this prior to the quasi recognition).

B-2 Blau, Zena Smith. "Exposure to Child-rearing Experts: a Structural Interpretation of Class-Color Differences." American Journal of Sociology, LXIX, No. 8 (1964), 596-608.

According to findings reported in this study, black mothers in the middle and working classes expose themselves less to the books and articles written by child rearing experts than do comparable white mothers. The author states that the reading of child rearing literature is a function of class mobility because the literature is part

of the acculturation process for mobile families.

The definition of acculturation may be mistaken here, for it has been assumed by the author that child rearing literature promotes conformity and that the growth of children will be less problematic for parents if they are exposed to similar sources of information; however, this information is differentially utilized. Moreover, it is probable that black parents use the support of kin and family in the rearing of their children.

E-1 Blauner, Robert. "Black Culture: Myth or Reality." In White Racism and Black Americans, ed. David G. Bromley and Charles F. Longino, Jr., 547-604. Cambridge, Mass.: Schenkman Publishing Co., Inc., 1972.

This essay reexamines the sociological perspective of "middle-class striving" upon which most of the federal antipoverty programs are based. Blauner utilizes the sociological debate between such scholars as E. Franklin Frazier (The Negro in the United States, 1957; thesis: Negroes were stripped of their cultural African heritages when transported to America) and Nathan Glazer and Daniel Moynihan (Beyond the Melting Pot, 1963, thesis: Negroes have no identificable culture, they are Americans and nothing else) on the one hand; and Melville Herskovits (The Myth of the Negro Past, 1958; thesis: Negroes have retained certain cultural traits from Africa which have been reinforced by the American sociopolitical and economic system) and Charles Keil (Urban Blues, 1966; thesis: African retentions are evidenced in the music of Negro jazz musicians) on the other hand.

Blauner contends that the basic problem with most analyses of the question of whether or not blacks have a culture arises when whites impute a focus and definition to the concept of culture for black Americans. The author labels this as neoracism because whites are attempting to define for blacks those areas which should be critical for, and focused on by, them. According to Blauner, this definition and direction is coming from black people as is evidenced in the concept of soul which seemingly embodies several focuses in Negro American communities (i.e., philosophies of life which place suffering, tragedy, and forbearance in a dominant position because of the frequency of these experiences and racism--which is pervasive).

B-1 Blood, Robert O., and Donald M. Wolfe. "Negro-White Differences in Blue-Collar Marriages in a Northern Metropolis." Social Forces. LXVIII, No. (1969), 59-63.

According to Blood and Wolfe, black families within the lower-income

strata exhibit less joint decision-making among spouses, than do white families whereas white families are found to exhibit more of an equalitarian pattern in the decision-making process. However, in the areas viewed in this article, such as purchasing a car, decisions may be made on the basis of who has the expertise or who will use the article to be purchased more often.

D-2 Bowles, Dorcas D. "Making Casework Relevant to Black People: Approaches, Techniques, Theoretical Implications." Child Welfare, XLVIII, No. 8 (1969), 468-75.

This report presents a summary of the author's perspective based on her experience as a caseworker with low-income black families.

Bowles argues that a supportive approach, through engaging parents, mothers in particular, in a relationship in which they perceive themselves as competent people (as women, wives, and mothers) may also be insightful, because this builds upon the ego strengths of the clients. Bowles notes that in working with children, parents should be the key people with whom the social workers relate; otherwise, their parenting role is usurped. Among other techniques which may prove to be more beneficial in working with disadvantaged families, a nonsedentary approach in which the social worker and client are involved in a joint household activity, rather than sitting and talking, is recommended.

E Bromley, David G., and Charles F. Longino, Jr., eds. White Racism and Black Americans. Cambridge, Mass.: Schenkman Publishing Co., Inc., 1972.

This anthology presents articles which relate to systematic and systemic aspects of racism. The book is thematically arranged according to units of sociological analysis: social processes, social institutions, and culture. In Part I, articles dealing with the social processes of socialization, deviance, and ecology are presented. Part II contains articles on the social institutions through which societies maintain themselves over a period of time--the family, education, economics, politics, religion, and health. The articles in Part III deal with those elements of culture by which a people define themselves. The papers in this volume are presented for the purpose of elucidating and stressing the fact that the problem is one in which the values, goals, and organizations of society must be transformed rather than racism or the vestiges of discrimination being eliminated through changing attitudes, creation of compensatory programs, or the provision of equal opportunity.

G Brown, Claude. Manchild in the Promised Land. New York: Macmillan Co., 1965.

In this autobiography of a young black boy's growth into "successful" manhood, the family and peer group illustrate the forces which socialized the author. The narrative allows one to view vividly the experiences an individual must meet head on and conquer.

B-1 Brunswick, Ann F. "What Generation Gap? A Comparison of Some Generational Differences among Blacks and Whites." Social Problems, XVII, No. 3 (1970), 358-71.

In an analysis of data from seven national surveys, factors concerning several aspects of current society were compared between white and black parents and their teen-aged children. Integration was one of the factors used for examination. According to the author, the "generation gap" is not widely distributed throughout society. It is primarily visible when parents think that the experiences of their children are no different from those which they experienced at that age. It is asserted that at least two groups of youths - black youths who seek a role identity congruent with the fervor of equality and affluent white youths who do not have to be concerned with satisfying material needs - experience cultural and generational discontinuity from their parents. Among black youths, the effort to determine their futures, without concern for limitations imposed by race, was a basic difference.

D-1 Burns, Crawford E. "White Staff, Black Children: Is There a Problem?" Child Welfare, L, No. 2 (1971), 90-96.

In this article, the author examines some of the racial attitudes seemingly held by white workers relating to black youngsters in institutional and noninstitutional settings. A few of the personality characteristics of children in placement are described as well as the manner in which social workers respond to them. Burns notes that children often use the guilt feelings (about the racial situation in the United States) of white workers for their own benefit. To counteract this, Burns states that workers should be aware of their own prejudices and set limits which they think or know are appropriate for all children. Further, white workers often fail to understand the characteristics of black identity development, and must be made aware of positive developmental traits, such as ethnic foods and Afro haircuts.

Of major importance in this article is the illumination of some of those factors which are evidenced in the formation of identity for black children as well as the fact that black children are not so infantile as they are perceived to be.

B-2 Cahill, Imogene D. "Childrearing Practices in Lower Socio-economic Ethnic Groups." In The Urban R's, ed. Robert A. Dentler et al., 268-287. New York: Frederick A. Praeger, 1967.

Comparison of the child rearing practices of lower-income Puerto Rican, black, and white mothers revealed that more similarities than differences existed among the three groups. It was found that values concerning toilet training and weaning were related more to ethnic group membership than to social class. Other variables, which are important to the socialization and acculturation process, such as the expression/repression of dependency and aggression were also more related to ethnicity than to class.

D-1 Calnek, Mayneck. "Racial Factors in the Countertransference: the Black Therapist and the Black Client." American Journal of Orthopsychiatry, XL, No. 1 (1970), 39-46.

Calnek explores the problems and pressures which occur in the relationship between a black therapist (service deliverer) and a black client. The premise is that racial themes are rarely dealt with by either black or white therapists because of reluctance and fear of confronting the heavy toll which racial identity exerts on attitudes and behavior.

In presenting an analysis of common problems which appear in the interview process, Calnek utilizes a review of the literature, citing the works of E. Franklin Frazier, William Grier, and Charles Silberman, to name a few, who address and/or identify various factors in the life experiences of black people and of blacks in the treatment process. The author contends that the black family and black community should be used as the reference points for both the diagnosis and the treatment of blacks who are receiving therapeutic services.

C Chestang, Leon. "The Dilemma of Biracial Adoption." Social Work, XVII, No. 13 (1972), 100-105.

In this article Chestang examines the following issue: given the acceptance of one of the major tenets of the adoption field-that every child has a right to a permanent home-are white families able to provide black children with environments which are conducive to the processes of optimal growth, development, and identification According to the author, only black families, given the nature of the experiences which define the conditions of blacks in this society, are able to do this.

Citing and incorporating some of the writings of Alexis de Toqueville, E. Franklin Frazier, and Kenneth Clark on the effects of race on the life experience of blacks, Chestang states that three "socially determined and institutionally supported...conditions...characterize the black experience: social inconsistency, social injustice, and personal experience" (p. 101).

In presenting the fact that child rearing is a socialization process for all children and noting that for the black child there are specific kinds of attitudes and behaviors which must be learned so that he can deal with both his world and the larger society, Chestang states that black children must be bicultural, thus enabling the child to function in both the black community and the white world. The question of how this can be achieved in the white home is discussed.

A Clark, Kenneth B. Dark Ghetto: Dilemmas of Social Power. New York and Evanston, Ill.: Harper & Row, 1965.

Using materials obtained from an antipoverty program, HARYOU (Harlem Youth Opportunities Unlimited), surveys, and participant-observation of Harlem, an exploration of the political, psychological, and social problems of an urban ghetto is provided within this text. The black family is discussed in the context of the psychological forces operative in the ghetto. The author notes several kinds of responses which residents in this kind of setting make to their environment. Although the text does not state it in such a manner, these adaptations may be viewed as socialization processes. The authority system of the black family is described as matriarchal because society has relegated the black male to an insignificant position.

B-2 Coles, Robert. "It's the Same, but It's Different." In The Negro American, ed. Talcott Parsons and Kenneth Clark, pp. 254-79. Boston: Houghton Mifflin Co., 1965.

The outlook on life of young black children and their parents undergoing a crisis situation (school desegration in New Orleans) is explored here. Recognition of the strengths necessary for, and utilized in, coping with the disorder, disassociation, and terror of the situation, are illustrated.

B-2 Comer, James P., M.D., and Alvin Poussaint, Jr., M.D. Black Child Care: How to Bring Up a Healthy Black Child in America. New York: Simon and Schuster, 1975.

In Black Child Care, Comer and Poussaint provide advice obtained from their professional experiences as psychiatrists, as well as warm practical insight into the development of healthy black children. The book reflects the authors' belief that growing up black in America is difficult because many attitudes and policies which affect families and child rearing patterns are controlled by whites, who are often indifferent to or opposed to, the needs of blacks.

Child development, from the family planning stages to adolescence, is discussed in a question-and-answer format. Within the framework of the book, the authors maintain that child development theory, despite ethnicity, is basically the same for all children. However, the values of particular ethnic groups influence the differentiation in child rearing patterns.

Black Child Care is a reference text which has relevance for all who are involved in facilitating the emotional, social, and physical growth of black and white children. The book also contains a selected categorized bibliography which lists literature on issues and stages of child development.

B-2 Davis, Allison, and Robert J. Havighurst. "Social Class and Color Differences in Child Rearing." American Sociological Review, XI, No. 6 (1946), 698-710.

This is a study of the cultural aspects of personality development as shown by the child rearing behavior of parents from different social and racial strata. Four groups of parents of children enrolled in public nursery schools in Chicago were studied in order that the child rearing patterns of lower-class and middle-class black and white parents could be observed.

After studying certain variables--strictness of parental regime, father-child relationship, feeding and weaning, age when child is taught to assume responsibility, and toilet training--Davis and Havighurst found that most of the differences between groups were class differences, although differences according to race were found also. That is, Negro and white middle-class parents were found to be as similar in their child rearing views as were Negro and white lower-class parents.

This is a "landmark" study in that it was one of the first attempts to differentiate and compare one aspect of family functioning both within and between groups, controlling for race and class.

B Douglas, Joseph H. "The Urban Negro Family." In The American Negro Reference Book, ed. John P. Davis, pp. 337-59. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1966.

A general view of the urban Negro family and its relationship to the statistics of labor force participation, income disparity, and mortality is presented within this article.

B-1 DuBois, W. E. Bourghardt, ed. The Negro American Family. Cambridge, Mass.: M.I.T. Press, 1970.

This long neglected work on the Afro-American family was originally published in 1909 as part of the Atlanta University monograph series which undertook a systematic study of the Negro family. The study focused on the social condition of black families at the beginning of the twentieth century; heritages from both the African and the slavery epochs were viewed as factors which contributed to the development of Negro families.

Recognition of the differential effects of urbanization, class, and social status on Negro families enabled DuBois to conclude that on the whole, Afro-Americans entered twentieth-century civilization with standards gained from living in America, participating in its institutions, and partaking of its social values. The significance of this early study is that it is one of the first attempts by any scholar to examine the relationship of Negro people to American society and further to pose and answer the question of whether or not the society in which Afro-Americans lived had significant effects on them.

F Dunmore, Charlotte, comp. Poverty, Participation, Protest, Power, and Black Americans: a Selected Bibliography for Use in Social Work Education. New York: Council on Social Work Education, 1970.

This is in a categorized and selectively annotated bibliography which has been prepared to present explorations of some of the areas with which social work practitioners must work as services are delivered. Mental health, family life, social welfare, and education are some of the categories contained in this reference work.

B-1 Edwards, G. Franklin. "Marital Status and General Family Characteristics of the Non-white Population of the United States." Journal of Negro Education, XXII, No. 3 (1953), 280-96.

This article reports a comparison of the general statistics for marriage and family characteristics between the nonwhite (blacks and other minorities) and white population from 1940 to 1950 based on an analysis of the 1950 Census. According to Edwards, if the nonwhite and white populations lived under similar life situations, the demographic characteristics of both groups would be similar. However, when variables of income and education were controlled by race, there were no similarities between black and white life situations. The family income per member was less in black families than in white families; differential attainments in education, family size, family composition, and housing were also evident. This reflected the fact that inequality between whites and blacks existed at all income and educational levels.

B-1 _____. "Marriage and Family Life among Negroes." Journal of Negro Education, XXXII, No. 4 (1963), 451-65.

This analysis of marriage and family statistics taken from the 1960 Census shows that a greater proportion of nonwhite families than white families was urbanized. Other comparisons between the two groups indicated that within the urban areas, the proportion of the population which was married, relative to income, and the fertility ratio were similar. In 1960, 79 percent of all nonwhite families were two-parent families. There was an increase in the number of female headed families in both the nonwhite and the white population. There was also greater underemployment as well as a larger proportion of females in the labor force.

The statistics reported in this analysis are interesting because during this decade the Moynihan Report, which proposed a policy based on the almost one-quarter of black families not headed by men as the primary independent variable, was formulated and presented as descriptive of all black families.

B-1 Edwards, Harry. "Black Muslim and Negro Christian Family Relationships." Journal of Marriage and the Family, XXX, No. 4 (1968), 604-11.

From a small-scale study of lower-income families from two religious groups, Edwards reports that Black Muslim and Negro Christian families exhibit different patterns of family life due to different sources of social influence. For Black Muslims, the dynamics of family living were determined by adherence to the tenets of the Islamic faith. In Negro Christian families, black communities and extended families provided instrumental and expressive support through the provision of frames of reference. According to the author, socialization and expectations within Black Muslim families are less confusing because conformity occurs according to a single set of definitions. On the other hand, Negro Christian families respond to a variety of sources of information, and the family is susceptible to fragmentation because of the accompanying strain.

A Farmer, James. "The Plight of Negro Children in America Today." Child Welfare, XLVII, No. 9 (1968), 508-15,553.

In this article the author argues for substantive changes in the quality of life for all Americans, and for black youngsters and families in particular. This appeal to the consciousness of whites must be done in conjunction with blacks wielding power in those decisions which affect their lives, especially in the areas of economics, education, politics and housing.

C Fisher, Clarence D. "Homes for Black Children." Child Welfare,
E L, No. 2 (1971), 108-11.

This is a report on the development of Homes for Black Children in Detroit, an agency which was established to meet the adoption needs of black children in that city.

In assessing the success of Homes for Black Children, several recommendations are shared. In black communities, recruitment efforts based on love and concern for children obtain better results than recruitment which seeks to elicit sympathy. Additionally, in order to attract black adoptive parents (or even foster parents and other child care and guidance people), agencies should be flexible during the application procedure. Finally, the commitment to the placing of children necessitates the allocation of money and staff, who are able to provide knowledge of untapped resources within black communities which will aid in the process of finding homes for black children.

B Frazier, E. Franklin. "Problems and Needs of Children and Youth Resulting from Family Disorganization." Journal of Negro Education, XIX, No. 3 (1950), 269-77.

This report is a testing of the hypotheses developed by W. E. B. DuBois in The Negro American Family.

In this article the concept of family disorganization is viewed in the context of the disintegration of the family group or its failure to function as a cooperating unit, rather than being defined through the use of institutional characteristics (e.g., indices of illegitimacy and desertion). Frazier contends that one of the methods by which disorganized families can be aided is by allowing Negro fathers to play an important role in the family; the author sees the necessity of economic supports for families, defined as adequate wages to fathers-a primary requisite for family maintenance.

B-1 _____. The Negro Family in the United States. Chicago: University of Chicago Press, 1939.

In this major text on the black family Frazier presents an argument against most of the early (and current) social scientists who view black family structure as an inherent characteristic of black people. Frazier insists that many of the characteristics of the black family are adaptations to social and economic conditions. The Negro Family in the United States documents the historical socioeconomic environment which has shaped the black family.

Not only is this text significant in that it has provided a reference point for most of the information and misinformation about black families, it is one of the first attempts to review the history of black families on American soil from the pre-American experience to the time in which The Negro Family in America was written. Also, the interpretation of census data as it relates to nonwhite families was an important stride in analyzing patterns of black family life. Finally, although Frazier was the first to postulate the existence of "the black matriarchy," it must be remembered that this type of family was an adaptive response made by some to social conditions which had impacted on black people over a period of time.

B Geismar, Ludwig L., and Ursula Gerhart. "Social Class, Ethnicity, and Family Functioning" Exploring Some Issues Raised by the Moynihan Report." Journal of Marriage and the Family, XXX, No. 3 (1968) 480-87.

This study attempts to assess the influence of social class on the manner in which ethnic group membership affects family behavior. The research was conducted by the Rutgers Family Life Improvement Project and the sample consisted of 50 black families, 50 white families, and 33 Puerto Rican families. The researchers found that when socioeconomic status was controlled, differences in family structure and behavior which are generally attributed to race were limited.

Also, child socialization was found to be done in the context of a host of other factors in addition to race and socioeconomic status.

B-2 Ginzberg, Eli, and associates. The Middle-Class Negro in the White Man's World. New York: Columbia University Press, 1968.

In this small-scale exploratory study of middle-class Negro college and high-school-aged males in New York City and Atlanta, Georgia, the relationship between family background and expected educational and career attainments is explored. The question central to this report, which the author seeks to answer, is whether education and income will "allow" Negroes to assimilate into American Society. Ginzberg noted that the goals of the respondents were based more on their personality attributes and capabilities than on skin color; in fact, the aspirations of these young men had little reference to racial identity.

Although, the efforts represented in this text are intended to be commendable, many of the comparisons of middle-class Negro families with lower-class Negro families and Negro institutions (i.e., Negro Southern colleges and Negro communities) are based on the assumptive premises of poor quality and disorganization in Negro life.

C E Giovannoni, Jeanne M., and Andrew Billingsley. "Child Neglect among the Poor: a Study of Parental Adequacy in Families of Three Ethnic Groups." Child Welfare. XLIX. No. 4 (1970), 196-204.

Low-income black, white, and Spanish-speaking mothers were interviewed about their past and current life situations. Three groups of mothers were distinguished: adequate mothers, potentially neglectful mothers, and neglectful mothers. The data from the interviews indicated that information concerning familial and social bacground did not differ between neglectful mothers and other mothers in the sample. However, during the period of interviewing, life for the neglectful mothers was more stressful; they generally had more children, no husbands, limited resources, and impoverished relationships with their extended kin as well as limited knowledge of community support systems.

The authors note that the low-income neglectful mother is a victim of both environmental and situational stress; poverty is accompanied by additional stresses which may make it more difficult to care adequately for children. The conclusion notes that child neglect among low-income people is not so much a manifestation of an individual parent's pathology as it is a manifestation of community and social conditions. It is recommended that protective service practitioners integrate community supports, services, and resources, to optimize services to children and families.

E-3,4 Glasgow, Douglas. "Black Power through Community Control." Social Work, XVII, No. 3 (1972), 59-64.

In this article several issues are examined to view whether or not social work as a profession is relevant enough to aid in the development of ethnic communities. Consideration is given to the differing perceptions which blacks and whites have of words which describe race relations.

Due to the nature of American sociopolitical life, social workers can play a key role in aiding communities, black as well as marginally middle-class white ones, to define their needs and the sources of their constraints which limit their participation. This is important, for often those who do not think of themselves as the problem are the problem and this must be recognized.

B Harper, D. Wood, Jr., and Joseph M. Garza. "Ethnicity, Family, Generational Structure, and Intergenerational Solidarity." Sociological Symposium, II (1969), 75-82.

The relationship between family solidarity and family generational structure was examined among a sample of Negro, French, and non-French white families living in two parishes in Louisiana. Findings indicate that Negro families exhibited more solidarity (giving advice, visiting, and providing aid) across the generations than did families within the other two ethnic-cultural groups. The authors suggest that this finding is related to the fact that financially, the Negro families had fewer economic resources at their disposal and were thus dependent on mutual aid for family stability.

B-2 Harrison-Ross, Phyllis, M.D., and Barbara Wyden. The Black Child: a Parent's Guide to Raising Happy and Healthy Children. New York: Berkley Publishing Co., 1973.

This book on child rearing has been prepared to provide guidelines for both black and white parents to use against the pressures of a society in which racism is the pervasive influence. The authors focus on the development of the whole person, black or white, and seek to enlighten parents about the attitudes which they display and which influence their children's identity development.

By way of illumination, the text utilizes case material drawn from the principal author's clinical practice and work with Head Start and day care children, parents, and teachers. Child development from infancy through adolescence is discussed in the contexts of biological, social, and psychological growth, with a focus on the development of racial perceptions and effects as seen in attitudes and behaviors as a child seeks to identify for himself and others "who he is."

A central feature is authors' recommendation that because race is part of all of our daily worlds, issues relating to it should be dealt with as they occur. For many, parents and others, this text will prove to be both informative and insightful.

Hays, William C., and Charles H. Mindel. "Extended Kinship Patterns in Black and White Families." Journal of Marriage and the Family, XXXV, No.1 (1973), 51-57.

In an approach which the authors view as indicative of recognition of a separate subculture (blacks) within a pluralistic society, this explanatory study reports on an attempt to compare and explain differences which are hypothesized as existing in the extended kin cohesion of black and white families. Findings from this study indicate that the extended kin serve many functions for families, and in the case of black families, most likely has more contact with the family or its members than most social systems within the community. This is an aspect of family functioning which should be utilized by programs responsible for care and guidance of children.

B Heiss, Jerold. "On the Transmission of Marital Instability in Black Families." American Sociological Review, XXXVII, No. 2 (1972), 82-92.

The author discusses whether or not marital instability is transmitted generationally in some black families. In analyzing data from a sample of black males and females, twenty-one to forty-five years old who lived in high- and low-income communities in a Northern metropolitan area, a weak relationship was found to exist between divorce and separation in the parental home and instability in the marriages of the respondents. This was prevalent for both males and females.

B _____. The Case of the Black Family: a Sociological Inquiry. New York: Columbia University Press, 1975.

The information reported in this study is a secondary analysis of the data collected and analyzed by Robert L. Crain and Carol S. Weisman which are reported in Discrimination, Personality, and Achievement: a Survey of Northern Negroes (New York: Seminar Press, 1972). Beginning with the premise that most research on the black family is either conducted within a problem-oriented context or based on untested generalities, Heiss tests various theories, based upon descriptive characteristics of families such as age at marriage, family size, interaction patterns, stability, kin relations, and household composition which were utilized in previous analyses. According to the data analysis, black families can not be completely characterized by these traits.

Heiss views racism as the source of the problem in developing theories which malign black families and notes that family aid programs as called for by Daniel Moynihan would be merely a cosmetic approach. Economics alone will not solve the problem; recognition that programs are built upon deficient and racist research recommendations may.

A Herskovits, Melville, J. The Myth of the Negro Past. Boston: Beacon Press, 1944.

Herskovits was the first to use consistently the ethnohistorical method to prove the falseness of the myth of the Negro slave without a past and to prove that African traditions, attitudes, and institutionalized forms of behavior had survived in contemporary America. After examining the misconceptions which many influential writers have asserted about the "lowness" and "savagery" of the African cultures, Herskovits refutes their contentions by citing source materials on demography, economic institutions, family structure, political organization, and religion in Africa. Herskovits

views the denial of the fact that Negroes had a past—any African retentions in various aspects of life—as a function of racial prejudice.

Although Herskovits, like E. Franklin Frazier, indicates the existence of a number of female-headed families among Negroes, it is important to remember that these statements are made in terms of the historical and environmental forces which have affected Negro families continuously since arrival in America. Both scholars state that the family structures of Negroes are adaptations to the economic conditions which affect them.

B Herzog, Elizabeth. "Is There a 'Breakdown' of the Negro Family?" Social Work, XI, No. 1 (1966), 3-10.

Herzog contends that many of the writings which describe Negro families as pathological are based on fictitious assumptions rather than on factual information. This author states that the "Negro family" does not exist as an entity. Also, as family service practitioners plan services for poor people, the strengths of low-income families should be recognized so that their methods of living can be mobilized to aid more people in effecting changes in their lives.

E-3 _____. "Social Stereotypes and Social Research." Journal of Social Issues, XXVI, No. 3 (1970), 109-25.

Some of the stereotypes found in the social science literature are reviewed in this article. Social science literature is replete with dubious assumptions contained in models in which two or more separate variables have been forced into a single continuum (for example, boys from fatherless homes do not succeed). This kind of research does not evoke a clear picture of the information which is described or of that which is sought.

E-1 _____. "Who Shall Be Studied?" American Journal of Orthopsychiatry, XLI, No. 1 (1971), 4-12.

This article calls for a different method of researching those issues which are perceived and defined as social problems. Herzog contends that groups and institutions, rather than variables or correlates of ethnicity (race) and poverty, should be the major focus of such research because groups and institutions are in the positions which obstruct the necessary societal changes. The people and institutions which need to be changed are those that control the destinies of poor and black people.

Although the author does not label this obstruction, in essence this article describes patterns of institutional racism.

B Hill, Robert B. The Strengths of Black Families. New York: National Urban League, Inc., 1971.

In this report five areas of black family life which have contributed to the strength and stability of black people are investigated. Hill defines family strengths as traits which facilitate the ability of the family to meet the needs of its members and the demands made upon it by systems outside the family unit.

The strengths of black families are strong kinship bonds, high achievement orientation, strong work ethic, adaptability of family roles, and religious orientation. Explanations of why these factors are viewed as strengths and an exploration of their existence within black families are presented.

Examination of the strengths of black families should allow policies to be formulated according to the resiliencies and aspirations of black families. The modal patterns of black families are strength and stability, not weakness and instability, as many researchers, programs, and policies assume and build upon.

E-1 Jackson, Jacqueline Johnson. "But Where are the Men?" The Black Scholar, III, No. 4 (1971), 30-41.

With the use of demographic data, the author examines and clearly refutes some of the myths which assert the superiority of black women to black men in the areas of education, employment, and family dominance. According to the author, the perpetuation of these myths by both black and white social scientists has forced the black woman to become "the black widow of modern sociology."

Such contentions have reinforced the belief that black males are weakened in their role as family members; whereas the fact is that blacks do not, from birth to death, have the opportunities for educational, occupational, and marital development that are available to the white population.

B-1 _____. "Family Organization and Ideology." In Comparative
E-1 Studies of Blacks and Whites in the United States, eds. Kent S. Miller and Ralph M. Dreger, 405-45. New York: Seminar Press, 1973.

This report reviews studies which compare themes of family ideology and organizations between black and white families. Themes such as dominance in the family, child bearing and child rearing, father absence, roles and statuses of the aged, and familial, behavioral, and attitudinal relationships are viewed. Areas in which research

issues need to be clarified, such as whether or not fatherless homes are dysfunctional for children reared within them, are identified. Additionally subjects which should be viewed to provide understanding of processes which occur within families are illuminated. The author contends that much of the research conducted during previous decades merely confirms the earlier observations of E. Franklin Frazier concerning black families.

B-2 Jeffers, Camille. Living Poor. Ann Arbor, Mich.: Ann Arbor Publishers, 1967.

This report of low-income mothers and their child rearing behavior is an in-depth and warm description of the coping, creativity, and concern for children by which many families live. More than any other work of this genre, Living Poor touches base with many aspects of the nurturing and loving of children by families in poverty.

E Jones, Reginald L. ed. Black Psychology. New York: Harper & Row, 1972.

This text, designed to present the writing of black psychologists and behavioral and social scientists, known and unknown, contains articles which are both philosophical and empirical as well as written within the "accepted and traditional" psychological vein. However, this text highlights those issues which pertain to blacks in the psychological literature which need clarification and reinterpretation.

Four themes pervade the material contained in this volume. These themes, which are also issues in much of the psychological literature on blacks are: (1) deficiency-based hypotheses about black behavior are de-emphasized; (2) the positive (adaptive) aspects of blacks in a racist society are presented; (3) white normative values for assessing black behavior are rejected; and (4) the necessity of recognizing the interplay between environmental (social and economic) factors and psychological variables as presented in black behavior is noted.

D-1 Kadushin, Alfred. "The Racial Factor in the Interview." Social Work, XVII, No. 3 (1972), 88-98.

Kadushin reviews here some of the social work literature which concerns the issues of "white worker/black client." Recognition is given to the fact that social class differentials often cloud this issue; however, the manner in which class is perceived, acted out, and sanctioned

across racial lines is not dealt with specifically.

Kadushin concludes that the nature of the interpersonal relationship in the worker/client dyad is more important than skin color. However, this report of the dynamics involved in the interview process does not relate to the fact that skin color has a determinant as well as a conditioning effect in American society.

B-2 Kamii, Constance K., and Norma L. Radin. "Class Differences in the Socialization Practices of Negro Mothers." Journal of Marriage and the Family, XXLX, No. 2 (1967), 302-10.

In a comparision sample of 20 lower-lower-class (AFDC recipients) and 20 middle-class (defined according to husband's occupation) Negro mothers, it was noted that both groups had similar child rearing goals. However, mothers were found to differ by class in how they attempted to meet these goals. Although the author does not note this, their different economic situations most likely made the difference.

E-4 Kautz, Eleanor. "Can Agencies Train for Racial Awareness?" Child Welfare, LV, No. 8 (1966), 547-51.

This article reports on a program for agency staff which was developed with the goal of confronting institutional and personal racism in the social service delivery system. The model for training in racial self-awareness was one of sensitizing the staff, and the program consisted of black and white encounter sessions, a one-day workshop, a two-day racial awareness orientation workshop and for new staff members an initial two-day racial awareness orientation workshop. It is reported that staff members became discouraged with the training process because of the slow change in attitudes and the insidious nature of racism, exhibited through the built-in safeguards in the system to support the status quo.

The author concludes that effective racial-awareness training can conflict with an agency's goals unless the agency is able to support and legitimize a viable program. No mention was made in the article of hiring black staff and the learning experiences which may be shared by and with them. The model which is presented here is basically didactic and does not appear adaptable to systemic change.

B-1 King, Karl B. "Adolescent Perception of Power Structure in the Negro Family." Journal of Marriage and the Family, XXXI, No. 4 (1969). 751-55.

A sample of 539 male and female Negro youths from two-parent families was asked to indicate which parent made most of the decisions in their families and who was the more dominant (powerful) parent. Sons reported that their fathers made more decisions and daughters reported that mothers usually made most of the decisions. The author reports that the most significant finding in this study is that fathers participate more in decision-making than has been the prevailing assumption about dynamics in Negro families.

B Kunz, Phillip R., and Menlin B. Brinkerhoff. "Differential Childlessness by Color: the Destruction of a Cultural Belief." Journal of Marriage and the Family, XXXI, No. 4 (1969), 713-19.

An analysis of census data does not support the societal belief that childlessness is higher among white couples than it is for black couples although it is generally assumed that blacks have higher fertility rates than whites. However, the myth, being tied to the general beliefs about the sexuality of blacks, cannot be destroyed until it is stated whether or not childlessness is voluntary or involuntary.

B La Barre, Maurine. "The Strengths of the Self-supporting Poor." Social Casework, XLIX, No. 8 (1968), 459-66.

Thirty-two black mothers participating in an infant-care project in North Carolina during 1964 and 1965 were observed in order that some understanding of their social worlds could be obtained. All of these women were living in intact, stable, kin-oriented marriages. The participants had little or no contact with social agencies (child welfare, public assistance, etc.). Most of the husbands had consistently steady work histories.

During the period of the study, only six of the 32 families showed any "symptoms" (i.e., separation) of family disorganization, although all of the families had marginal incomes. The author notes that this knowledge should contribute to the knowledge of how families cope with poverty.

B-2 Ladner, Joyce A. Tomorrow's Tomorrow: the Black Woman. Garden City, N.Y.: Doubleday and Co., Inc., 1971.

In this descriptive study of the psychosocial development of low-income preadolescent and adolescent black females living in and around a Midwestern housing project, various components of child rearing and the manner in which these young girls have been socialized are explored. The family, kin, work, peers, boyfriends, and self-perceptions of

these youngsters are presented in an effort to describe not only the social and psychological growth of the girls but also to depict the incluence of a community's attitudes, traditions, and structure on the process of socialization.

Ladner reviews literature on both the assertion that black families are matriarchal and that lower-class black communities provide deviant life-style choices. The author illuminates the fact that many parents are not able to protect their children against economic and social pressures; thus youth choose different models of perceived success within the community to emulate.

C Lawder, Elizabeth A., et al. A Study of Black Adoption Families: a Comparison of a Traditional and Quasi-Adoption Program. New York: Child Welfare League of America, 1972.

The primary goal of this study was the comparison of family and child functioning in black families who utilized the traditional adoption method with those black families who utilized an innovative (subsidized) approach. The outcome of the adoption process within the two groups is also viewed. There were very few observed and tested significant differences in family functioning and child adaptation within either set of adoptive parents.

The study notes that although parents who adopted through the quasi-adoption method tended to be older, had fewer financial resources, and less education and fewer job skills than did the group of traditional adoptive parents, the adoption outcome was similar for both groups of parents. Also, the children placed in the quasi-adoptive homes tended to have been in more placement settings and to have experienced more abuse and neglect prior to placement in the adoptive homes.

The significance of this study is that it illuminates one means for increasing the number of permanent homes available for black children at a relatively small cost to an agency. This cannot be minimized as the question of permanent homes for the large numbers of black children awaiting them is addressed.

D-2 Lawrence, Margaret M., M.D. Young Inner City Families: Development of Ego Strength under Stress. New York: Behavioral Publications, Inc., 1975.

In this book the question of whether or not psychoanalytic techniques are applicable to low-income families who live under stress (i.e., no resources, desertion, illiteracy, etc.) is considered. Using her own clinical experience as a child psychiatrist and a review of

literature concerning both child development and methods of psychoanalytic treatment, the author concludes that the ego-psychological and developmental approaches of treatment are valid techniques with many of these families. The author seemingly notes that in order to aid any client in stressful situations, the therapists (helping persons) must be able to modify their own personal attitudes and to offer support.

B-2 Lewis, Hylan. "Childrearing among Low-Income Families." In Poverty in America, ed: Louis A. Ferman, Joyce L. Kornbluh, and Alan Haber, 342-53. Ann Arbor, Mich.: University of Michigan Press, 1965.

In this description of a project which sought to describe various aspects of family life among people with low incomes, Lewis presents three propositions about family and community influences on children.

The first proposition is that parental control and at times, emotional support, for many low-income families decreases at a relatively early age relative to a perspective on parenting. The second proposition concerns the relationship between family values and actual behavior. This study further examines the fact that low-income families conform and converge with middle-class family and child rearing practices in their statements of what they would like the goals for their families to be. The third proposition concerns the levels of concerns of low-income mothers for their children. Three groups of parents classified according to the amount of concern evidenced were distinguished.

In contrast to the proponents of the concept of a lower-class culture, the author feels that there is no homogeneous grouping of characteristics which describe low-income people as participants in a lower-class culture. The nature of their "human" themes, wants, and desires, justaposed to the lives in which they find themselves, in a sense merely makes them thwarted participants in the middle-class arena.

B _____. "Culture, Class and the Behavior of Low-Income Families." Culture, Class and Poverty, ed. Hylan Lewis, 13-42. Washington, D.C.: Health and Welfare Council of the National Capital, 1967.

According to the author, the term "culture" is variously used, at times connoting characteristics of a group of people but not conveying sets of traits which are unique to a group of people. Concisely, "culture" is often used instead of the term "class" to describe the behavior of a group of people. Even with controlling for socioeconomic variables, different people within an identical socioeconomic status exhibit a wide variety of lifestyles. Recognition of different lifestyles

between people of identical income levels would eliminate the common fallacy of viewing families in the lower-income brackets as a homogeneous entity.

E-1 _____, and Elizabeth Herzog. "Children in Poor Families: Myths and Realities." American Journal of Orthopsychiatry. XL, No. 3 (1970), 375-87.

Herzog and Lewis identify some major assumptions about the socialization of children that seem to stand up against evidence and then proceed to evaluate other assumptions which are myths or myth-ridden realities (the "matriarchal" label of the black family; the stereotype of the apathy of the poor; the association of father absence with antisocial behavior and the intellectual or psychological impairment of a child). Some of the reasons for the development and continuance of these myths are indicated: (1) predictions based on insufficient evidence; (2) sweeping generalities about poor and black groups; (3) singling out a single factor as damaging to children in and of itself; (4) assuming that tests and observations taken at a single point in childhood demonstrate the presence or absence of lifelong problems; and (5) confusing the results of poverty with the results of racial identity.

B Liebow, Elliott. Tally's Corner. Boston: Little, Brown and Co., 1967.

Tally's Corner is a participant-observation study of the relationships between lower-income men, their jobs, their women, and their children.

Among the men studied, the father-child relationship differed for different men, and a given relationship was not constant over time. Two of the most important variables which were found to determine a man's relationship with his children were: (a) whom the child lived with, both parents, mother only, or father's family (none of the fathers was rearing his children by himself); and (b) the nature of the father's relationship with the mother of the child.

B-1 Mack, Delores E. "Where the Black Matriarchy Theorists Went Wrong." Psychology Today, IV, No. 8 (1971), 24, 86-87.

Four carefully matched groups of 20 married couples, black middle-class and working-class and white middle-class and working-class respondents - controlled according to the variables of education and occupation (which are viewed as social class determinants) - were asked to discuss political and family issues as well as role play in

decision-making. In all groups, findings indicated that wives made more decisions and in many areas were more dominant in the decision making process. Class differences but not racial differences were found in two of the three situations examined.

B-2 McLaughlin, Clara J., M.D. The Black Parents' Handbook: a Guide to Healthy Pregnancy, Birth and Child Care. New York: Harcourt, Brace, Jovanovich, 1976.

This book discusses several aspects of parenthood - from the period of conception until the child is six years of age. The Black Parents' Handbook presents not only facts which parents need to know but also some of the medical problems as well as cultural and psychological stresses to which black parents and children are subject. Insightful presentation of several issues which appear in child rearing and socialization - such as the purpose and use of discipline and communication between parent and child - enables the reader to appreciate the development of healthy parent/child attitudes and relationships. This text is written in such a manner that it will be informative not only to parents and persons providing medical, social, and/or educational services to families, but also to people who would not ordinarily read such a book.

E-4 Mayfield, William G. "Mental Health in the Black Community." Social Work, XVII, No. 3 (1972), 106-10.

According to the author, the pathologies which are viewed as being found in higher incidence in black communities than in white communities are seldom explained. One reason for this is the fact that blacks do not devise either the measures or the labels which are uniformly utilized in the mental health delivery system.

In this article the cultural, environmental, economic stresses and powerlessness in the ghetto which emanate from the social milieu are discussed. These are the factors which require a goal orientation different from that of community mental health care which focuses on improvement, prevention, and treatment of problems of individual adjustment to society. The author states that although any community mental health program may legitimately seek to aid community residents to increase their skills in problem-solving, reducing preventable sources of stress in the community is an equally legitimate goal.

B-2 McMillan, Sylvia R. "Aspirations of Low-Income Mothers." Journal of Marriage and the Family, XXIX, No. 2 (1967), 282-87.

A sample of black and white, urban and rural, low-income mothers was interviewed in order to assess their aspirations for their children and themselves. Various components of child rearing and family living were focused on as priorities for a better life.

In responding to questions concerning aspirations for their children, the mothers projected the future lives of their daughters by using themselves as points of reference. Many of the mothers expressed similar thoughts of what they viewed as success for their daughters. There were limited racial differences between the respondents. Mothers tended to rate each of their children individually in their responses to questions pertaining to employment and education. (This is in contrast to much of the thinking about child rearing in low-income families in which many researchers view low-income parents as unable to differentiate between the individual needs of each child.)

B Moore, William, Jr. The Vertical Ghetto: Everyday Life in an Urban Project. New York: Random House, 1969.

This is a study of the life patterns of the households within an urban Midwestern public housing project, which for the purposes of this study is named "Blackmoor." Several chapters describe the roles of service institutions (schools and hospitals) in the lives of Blackmoor's residents. Some of the less-mentioned aspects of family relationships are also viewed within the text, such as the relationships of fathers to their children and the sibling relationship.

The range of topics covered, the descriptions, and the clear insights into the contents of the life styles of the residents of Blackmoor yield one of the best portrayals of low-income life styles and living patterns in an urban public housing project.

G Morrison, Toni. The Bluest Eye. New York: Pocket Books, 1972

In this novel of childhood, Toni Morrison illustrates the dreams and griefs of three young black girls growing into adolescence. The portrayal of perceptions and relationships within two black families and the community in which they live is insightful. For example, a family's ability to protect their children within the community is based on resources available to them as well as on how these resources are used to mediate sources of conflict experienced during the growth process. Descriptions of the manners in which these families provide both love and guidance are heartwarming.

B-1 Parker, Seymour, and Robert J. Kleiner. "Social and Psychological Dimensions of the Family Role Performance of the Negro Male." Journal of Marriage and the Family, XXXI, No. 3 (1969), 500-06.

In viewing a varied sample of urban Negro males, the authors found that the social status (class level) of the men was not related to differences in how the men functioned as husbands in both the psychological and the breadwinning role. Those men who perceived of themselves as "failures" as husbands also felt that they could not hope for success in their jobs. It is thought that this kind of life view, which corresponded to family behavior and which the authors label as deviant, is not definitive of a subcultural pattern in terms of either race or class. The authors conclude that the problems which confront Negro men, in the context of the larger society, may result in inadequate performance as husbands and fathers.

Actually, the kind of interviewing which occurred for this sample as well as the assumptions of cause (no job or limited job mobility) and effect (poor husband) are presumptive. For there may be other variables which intervene and which correlate with these perceptions.

E-4 Peters, Marie Ferguson. "The Black Family--Perpetuating the Myth: an Analysis of Family Textbook Treatment of Black Families." The Family Coordinator, XXIII, No. 4 (1974), 349-57.

Using Billingsley's assessment of the treatment of blacks in family sociology and child development textbooks as a premise, Peters examines a number of textbooks relating to the general area of the family and concludes that many of these compilations are inadequate because concepts of pathology, deviancy, or uncontrolled sexuality seem to be the only contexts in which black families are viewed. According to the author, the users of such material, both learned and unlearned, are unaware of the deficiencies of the research and literature on the black family. A guide which can be used in evaluating the adequacy of information on black families in family textbooks is provided.

F Porter, Dorothy, The Negro in the United States: a Selected Bibliography. Washington, D.C.: Library of Congress, 1970.

This bibliography presents several recent and dated monographs, located in the Library of Congress, which concern various aspects of Negro life in America. There are many categories--arts, housing, literature, and law as well as a brief section on the family. Selected annotations serve primarily to provide some clarification of the availability of this literature.

B-2 Porter, Judith D.R. Black Child, White Child: the Development of Racial Attitudes. Cambridge, Mass.: Harvard University Press; 1971.

Research reported in this study of the genesis of prejudice and its effects was conducted throughout 1965. The respondents were 387 three-to four-year old black and white preschool children in public and private nurseries and in kindergartens in 16 schools in the greater Boston area. The book reports the empirical results of a study of two interconnected problems: (1) measurement of children's racial attitudes and (2) an examination of children's awareness of race as a social category.

Analysis of the data indicates that by the time children are four years of age, color has become an affectively laden concept. Age, sex, class, shade of skin color, and amount of contact with children and adults of a different race were found to be important correlates of intraracial variations in the formation of attitudes. Middle-class white children internalized fewer negative attitudes toward Negroes than did white children in the lower (AFDC) and working classes. Middle-class and lower-class black children were less accepting of their race than working-class youngsters. However, middle-class black children exhibited more personal esteem.

The article argues that only when all people accept cultural pluralism as a way of life in American society will the prejudice among whites and the self-rejection of black youngsters disappear. The author does not view "the surge of black pride" as enough to stem self-rejection in black children.

B-2 Poussaint, Alvin F., and Carolyn O. Atkinson. "Negro Youth and Psychological Motivation." Journal of Negro Education, XXXXVII, No. 3 (1968), 241-51.

The factors which are thought to be the most relevant to the psychological motivation of Negro youth, particularly in terms of achievement in both academic and occupational areas are explored in the paper. Poussaint and Atkinson review some of the literature which relates to achievement orientation and self-concepts among black youths and contend that the ability to feel a sense of control over one's environment--the individual's need for self-assertion (or aggression) is one fact which is seldom viewed when discussing either achievement aspirations or the development of self-concepts in black youths.

The existence of differential rewards for expected behavior must be viewed. The authors recommend that institutional segments of the society become nonracist, especially in terms of equalizing the rewards which motivate youths to achieve. Within the educational setting, there must be new opportunities for black youths' educational

aspirations to relate to their proficiencies and interests. Finally, more examination must be given to the relationship between the need for self-assertion and aggression and behavior motivation.

B Rainwater, Lee. Behind Ghetto Walls: Black Families in a Federal Slum. Chicago: Aldine Publishing Co., 1970.

This book is a description of lower-class black family life in Pruitt-Igoe, which is a predominantly black housing project in the Midwest. The concern of Behind Ghetto Walls is the private daily lives of residents examined in the context of individual life cycles. Although the descriptions are thought-provoking, Rainwater uses the pathology themes of illegitimacy, premarital sex, and infidelity to discuss black family functioning.

E _____ and William L. Yancy. The Moynihan Report and the Politics of Controversy. Cambridge, Mass.: M.I.T. Press, 1967.

Rainwater and Yancy seek in this book "to elucidate the sources of both acceptance and rejection" of the controversial Moynihan Report on the Negro family made in March, 1965. The authors examine the political context in which the report was issued.

Opposition to the report in "the permanent government" and in the civil rights movement is chronicled. Rainwater and Yancy summarize the six intellectual criticisms of the report and report the confrontation which took place at the White House Conference "To Fulfill These Rights," press coverage of the conference, Moynihan's counterattack, and the aftermath. The White House strategy leading to the conference, the panel discussions, and the council's report and recommendations are analyzed. The authors also discuss some of the implications of the relationships between the government, civil rights organizations, and Negroes, the government and social science, the civil rights movement and social science, and the situation of Negro Americans.

The government's response to the report is presented in three papers by social scientists (Hylan Lewis, Elizabeth Herzog, Harold Sheppard and Herbert E. Striner). These authors criticize various aspects of Moynihan's report in terms of its one-dimensional presentation of the facts and analysis. The press coverage of the report is represented by nine journalists.

The reactions of civil rights leaders are delineated in five articles. These criticize the Moynihan Report for stressing that the black family is "the fundamental source of the weakness of the Negro community" rather than that the structure of the black family is caused by economic, social, and political factors. The intellectual responses are

critical, in varying degrees, of the Moynihan Report for its sloppy methodology, its misstatements, and its implications.

A Reissman, Frank. "Lower-Income Culture: the Strengths of the Poor." Journal of Marriage and the Family, XXVI, No. 4 (1964), 417-21.

This essay elucidates some of the traits which have come to be known as the strengths of the poor. These strengths are found within this subpopulation's ability to cope with disadvantages and to straddle different life styles in an effort to deal with whatever adverse situations are at hand. The author notes that although poverty produces both strengths and pathologies, social scientists and policy-makers must view the pathologies within the context of the situation which often indicates adaptation to the problem at hand.

B Scanzoni, John A. The Black Family in Modern Society. Boston: Allyn and Bacon, Inc., 1971.

The primary focus of this book is an examination of the premise, posited by Frazier, that there is a strong link between black family structure and economic resources. The information reported is based on the 67 percent of black families in 1968 across the nation for whom there was a father present and to whom the "mythologies of the black family" are attached erroneously.

Some of the linkages between modern society and the family unit are discussed. The concluding recommendation of this study is that black families at every class level will become structurally indistinguishable from the dominant form of family in this society if the promise of the American Dream is permitted to become a reality for them. Basically, Scanzoni recommends job mobility and equality of occupational opportunity so that this can be accomplished.

It is interesting to note that the "updating attempt" has proved to be basically the validation of earlier statements by black scholars who recommended improved occupational and economic opportunities for blacks.

B-2 D-2 Scheinfeld, Daniel R., et al. "Parents' Values, Family Networks, and Family Development: Working with Disadvantaged Families." American Journal of Orthopsychiatry, XL, No. 3 (1970), 413-25.

This paper reports on a model which was developed to train parents in developing competency in their preschool children. Responses were

elicited from mothers concerning both their child rearing values and what kinds of skills they would like their children to have.

Through aiding families to increase their children's competency and extending that skill to their friendship network, a parent's sense of competency with their own environment also increased. From this, it is recommended that institutional changes are needed so that people can control their social environments. (Perhaps, as a corollary, it should be added that one reason many low-income parents focus on control as a concern in child rearing is because this was one of the areas of life in which they could exact controls in an effort to keep life less problematic for them and their children.)

B-2 Schultz, David A. Coming up Black: Patterns of Ghetto Socialization. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969.

Coming up Black is part of the series of social science studies conducted on the residents of one of the largest public housing fiascos in the nation (Pruitt-Igoe Housing in St. Louis). The major contributions of this text to the companion literature are: (1) the illustration of the varying roles of fathers within family units and (2) the differing dynamics prevalent in the socialization of boys and girls into adulthood.

B _____. "Variations in the Father Role in Complete Families of the Negro Lower Class." Social Science Quarterly, XLIX, No. 3 (1968), 651-59.

This paper reports on the different roles which black fathers, in low income families assume. The author asserts that despite the common social science perspective, lower-income black fathers are not subordinate to a matriarchal authority system. Schultz suggests that in addition to a father being assessed according to how well he provides for the economic and protective security of his family, he is also judged by how well he adheres to the values of marriage.

B-2 Small, Willie V. "The Relationship of Neglect to Poverty and Cultural Values." Revision of a paper presented at the Conference on Child Neglect, sponsored by the Protective Services Resource Institute, College of Medicine and Dentistry of New Jersey. Delivered at the Mercer County Community College. Trenton, N.J., January 11, 1977.

Utilizing a perspective gained from more than a quarter of a century as a social work practitioner, the author provides insight into the relationship between being poor, which is economically determined

and poverty, the state of being destitute without any hope of acquiring necessary resources and a different life. Examination of the institutional definition of neglect, as acted upon by agencies charged with child protection, is also provided. It is noted that the cultural values which premise the operations of many service systems within this society are often used to the detriment of poor families. This treatment is not only given according to how various agencies perceive of poor people, but race is also used as a variable which has attached preconceived notions of what people need.

Some behaviors prevalent among black families are described in an effort to illustrate the fact that the meaning of a situation should be known so that poor black families are not labeled neglectful because of superimposed criteria. Two of these behaviors are (1) parents in black families often demand some time to themselves (this prepares a child to function during a time in which he will be without parents); and (2) black parents do not view the entire stage of childhood as a period in which the child is completely helpless; rather, black children often assume responsibilities when they are functionally able to do so.

E-2 Staples, Robert. "Public Policy and the Changing Status of Black Families." The Family Coordinator, XXII, No. 3 (1973), 345-51.

In this essay the author reviews the methods in which governmental policies have historically denigrated the functioning of black families. A review of the literature concerning government policy formulations for families with no and low incomes and a description of the Moynihan Family Assistance Program (with its "workfare" requirement) are summarized and critiqued. Through utilizing this material, Staples proposes a public policy for low-income black families based upon what he has determined to be the changing status of black families.

E-1 _____. "Research on the Negro Family: a Source for Family Practitioners." The Family Coordinator, XVIII, No. 3 (1969), 202-09.

Within this brief article, Staples reviews and assesses eighteen texts concerning the Negro family in order to: (1) to elucidate the fact that such works exist and (2) to provide a framework within which the conclusions/recommendations of such works can be understood and critiqued. Historically, this review covers works published between 1932 and 1969, all of which note the importance of the Negro family as a social unit for its members. This review of the literature would be beneficial to any provider of services—educational, medical-social, and legal—since it provides a point of orientation for those seeking to gain some understanding of Negro families.

A _____. ed. The Black Family: Essays and Studies. Belmont, Calif.: Wadsworth Publishing Co., Inc., 1971.

This anthology of selected literature on the black family presents a dichotomous collection. Some of the articles are taken from popular literature; others are representative of the scientific studies found in professional journals and books. Additionally, articles concerning many of the often neglected areas of black family life such as the husband-wife relationship and socialization processes are included in this text. This book offers various views of the black family as a unit, as well as insight into some of the external processes which influence families and some of the dynamics which occur within families.

E Szasz, Thomas S. "The Sane Slave: an Historical Note on the Use of Medical Diagnosis as Justificatory Rhetoric." In James A. Goodman, ed., Dynamics of Racism in Social Work Practice, 66-79. Washington, D.C.: National Association of Social Workers, (n.d.)

In this essay some of the origins of psychological dialogue (the need to diminish one group of men and to glorify another group of men) are presented by elucidating part of the text of an article published in a medical journal in 1851. In this early article it was asserted that slaves with a mental disease behaved in ways displeasing to their masters. Such behavior, as running away and refusing to work diligently, was viewed as a manifestation of mental disease. Szasz views this kind of reasoning which was used to justify attitudes and actions of slave owners toward slaves as similar to jargon used in the practice of mental health currently. He maintains that this rationale seeks to serve the purposes of exploiting and subduing Negro patients in psychiatric care.

D-2 Taber, Richard H. "A Systems Approach to the Delivery of Mental Health Services in Black Ghettos." American Journal of Orthopsychiatry, XL, No. 4 (1970), 702-09.

This article reports the effort to develop a model for service delivery which will increase the therapeutic impact on the individual through initiation of changes in existing institutional and service delivery systems. An ecological systems approach, based upon the communications and transactions which take place between an individual and his neighborhood and systems internal and external to it—that is, what transpires between an individual and his family, extended family, groups in the community, and agencies within and outside the neighborhood is proposed. Intervention in natural social networks is viewed as providing a means of creating and enhancing the mental health of ghetto residents without their having to attach an additional label, that of

"patient," to themselves, which is still another definition of powerlessness.

B
E-1 Ten Housten, Warren, "The Black Family: Myth and Reality." Psychiatry, XXXIII, No. 2 (1970), 145-73.

This empirical study was spurred by the Moynihan Report's conclusions that black males in the lower-class family setting were submissive to control by their wives in parent-child and husband-wife relationships. The findings of this study are contrary to those of Moynihan; that is, black husbands in the lower class expressed higher beliefs in male-dominance ideology than are ascribed by social science. Also, the most common form of marital relationship was found to be one of interdependence between husband and wife.

B-1 Tuck, Samuel, Jr. "Working with Black Fathers." American Journal of Orthopsychiatry, XLI, No. 3 (1971), 465-75.

It is often assumed that low-income fathers, and black fathers in particular, are not interested in the daily concerns of child rearing and that they do not involve themselves in the nurturing and cognitive development of their children. In this companion paper to the Scheinfield et al. report listed above, Tuck reports on an exploratory project with the fathers within the families of the same study group. The author's basic premise is that an indirect approach rather than a direct one can be used to engage fathers in activities with their children and wives which can be expanded into a much larger effort of community participation and organization.

Finally, the author provides a necessary differentiation between the terms "rehabilitation" of the ghetto and "habilitation" of the ghetto, the distinction being that for many ghetto residents the ghetto may not be habitable since often they are not able to control several facets of their communities (such as housing conditions and services provided within this setting). In terms of program planning for families, this is an article which should be read both for the model it proposes as well as for its insight.

E-4 Turner, John B. "Education for Practice with Minorities." Social Work, XVII, No. 3 (1972), 112-20.

According to the author, graduate schools of social work must make more of a commitment to the recruitment of minority students and to the preparation of all students with the knowledge, attitudes, and skills which will enable them to work toward the goal of improving the status of minorities. It is recommended that if schools of social work are to prepare for practice within the profession people who

believe in the equality of a multi-ethnic and multi-racial society, agencies and schools must begin to share their intellectual and financial resources in addition to implementing policies which recognize the need for increased awareness of the concerns of minorities. Most important, schools must begin to provide learning in areas other than those of intervention methods; curriculums should be modified to provide learning in the areas of health, politics, justice, housing, and education because these are some of the systems which have a negative impact upon many of the minorities to whom social workers deliver services.

B-2 Ward, Susan Harris, and Joan Braun. "Self-Esteem and Racial Preference in Black Children." American Journal of Orghopsychiatry, XLII, No. 4 (1972), 644-47.

Drawing upon previous research concerning self-esteem and racial preference, 60 seven- and eight-year-old black boys and girls were given a "puppet/story" interview in the attempt to assess: (1) white preference within the study group and (2) the relationship between class (middle vs. lower), sex, and self-esteem and racial preference. Contrary to stated results in previous research, the findings from this study indicate that the children readily accepted themselves by indicating preference for the black puppets. The authors relate this to the more verbal and emotional recognition and acceptance of "black pride."

D-1 Warren, Robert C., et al. Attitudes of Black and White Patients toward Treatment in a Child Guidance Clinic." American Journal of Orthopsychiatry, XLIII, No. 2 (1973), 384-93.

A matched sample, according to parental composition and family income, of black and white families receiving child guidance services was interviewed to determine whether the two groups had different experiences in therapy. Most parents reported that they had been motivated to seek treatment because of concern for their children. Black parents were primarily concerned with their children's behavior; white parents, with their children's feelings. As black parents assessed the services received, few changes in the children's behavior were observable. Also, black parents felt that the racial identity of the therapist made a difference because they reported that they felt alienated from the therapist - a lack of understanding was mentioned often (this was noted in terms of understanding ethnic identities and struggles). Black fathers perceived this difference even more frequently than their wives did. Most black parents indicated that less advice had been given to them than they expected and that the entire process was not too beneficial to their families.

B Williams, J. Allen, Jr., and Robert Stockton. "Black Family Structures and Functions." Journal of Marriage and the Family, XXXV, No. 1 (1973), 39-49.

In utilizing the typology of black families presented by Billingsley in Black Families in White America, Williams and Stockton attempt to analyze the relationship between family structure and family functions. It is recommended that the typology be modified to include unrelated people living together, adult siblings (without children) living together and single people who live alone. According to the data analysis prepared by the authors, it is thought that Billingsley may have overemphasized the ability of many black families to deal with some of their functional problems.

Although the authors note that the larger society is the source of many functional problems, such as the poor housing available to people with limited incomes, the authors assume that the functions of the structural composition of many households do not represent efforts of the household members to alleviate the problems at hand. The priorities of the respondents were different from those in the perspective of the researchers, and because of this the researchers are skeptical of the value held by some of the respondents in their sample.

B Willie, Charles V. "The Black Family and Social Class." American Journal of Orthopsychiatry. XLIV, No. 1 (1974), 50-60.

From approximately 200 case studies of black families who were mostly southern migrants to a Northeastern city, composite representations of three families were developed for each of three income groups (low: $3,000-6,000 per year; marginal, the working class: $6,000-10,000 per year; and middle: $10,000-20,000 per year) in order to compare whether or not their ways of life and family practices were similar. Descriptions of life styles within the composite groups are presented as well as some of the child rearing orientations of families in those groups.

The author contends that recognition of the variations in orientations and patterns of life would prevent assumptions which lead to the development of hypotheses built on stereotypes. The original assumption was modified, with the recognition that all families developed certain styles of life based on the fact that they all experienced racial discrimination, which limited their opportunities. In conclusion, the author asserts that the differences which exist between families of different racial groups as well as those which exist between families of the same racial group (class differences) result not only from how each family acts but also from how they are impacted by the institutional systems in society.

B Willie, Charles V., ed. The Family Life of Black People. Columbus, Ohio: Charles E. Merrill Publishing Co., 1970.

This anthology of selected literature contains articles which present views on various facets of the family life of blacks; the focus of the text is primarily problem-oriented. Many of the writings are concerned with the relationship between poverty and family disorganization.

E Young, Whitney M., Jr. "Tell It Like It Is." Social Casework, XLI, No. 4 (1968), 207-12.

In this article the racial situation is viewed in terms of the thoughts and dialogue which should be addressed as the result of the urban riots. Areas which should be of concern to social welfare practitioners are examined. Social agencies are charged with assuming roles within policy-making bodies in order to facilitate the social changes which were initiated by Negroes in the mid-1960s.

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